

OCT 22 1936

CLASSICAL WEEKLY

VOL. 30, NO. 2

October 19, 1936

WHOLE NO. 799

CONTENTS OF THIS ISSUE

CHARLES KNAPP (1868-1936)—Ernst Riess

PORTRAIT OF PROFESSOR KNAPP

LAST WORDS ON THE RISING OF COLD—W. A. Oldfather

REVIEWS

Boehringer, Platon, Bildniss und Nachweise (*Bieber*); Frank, Economic Survey of Ancient Rome: I. Rome and Italy of the Republic (*Trevelyan*); Jenkins, Dedalica (*Fraser*); Hammond, Augustan Principate (*Reinhold*); Moore, Neo-Babylonian Business and Administrative Documents (*Marcus*); Morrow, Studies in the Platonic Epistles (*Oates*)

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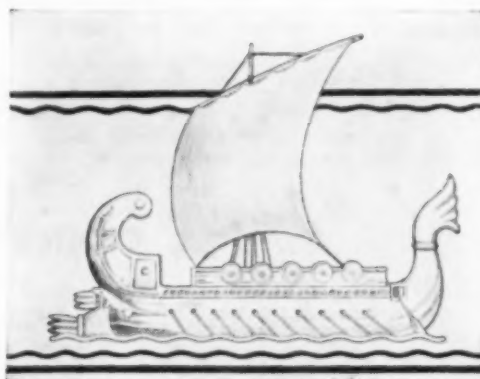
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CLASSICAL WEEKLY

Published Mondays from October through May except in weeks in which there is a legal or school holiday (Columbus Day, Election Day, Thanksgiving Day, Christmas, New Year's Day, Lincoln's Birthday, Washington's Birthday, Easter Sunday, Decoration Day). A volume contains approximately twenty-six issues.

Owner and Publisher, The Classical Association of the Atlantic States. Place of Publication, Washington Square College, New York University. Distributed by Prentice-Hall, Inc., New York City. Printed by Lenz & Rieker, Inc., New York City. Editor, Casper J. Kraemer, Jr.; Associate-Editor, Ernest L. Hettich; Advisory Board: George D. Hadzits, Charles Knapp, David M. Robinson.

Address all business communications to John F. Gummere, William Penn Charter School, Germantown, Philadelphia; all other correspondence (including requests for back numbers) to the editor, New York University, 100 Washington Square East, New York, N. Y.

Price, \$2.00 per volume in the United States; elsewhere, \$2.50. All subscriptions run by the volume. Single numbers: to subscribers 15 cents, to others 25 cents, prepaid (otherwise 25 cents and 35 cents). If "Invoice" is required, 50 cents must be added to the subscription price; if affidavit to "Invoice" is required, one dollar must be added to the subscription price.

Entered as second-class matter, November 18, 1907, at the Post Office, New York, N. Y. under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate provided for in Section 1103, Act of October 3, 1917, authorized June 28, 1918.

VOL. 30, No. 2

OCTOBER 19, 1936

WHOLE No. 799

CHARLES KNAPP (1868-1936)

IUSTUM ET TENACEM PROPOSITI VIRUM

On September 17th, 1936, Charles Knapp was taken from our midst, after he had been ailing well over a year. Recognizing the serious character of his illness, he resigned in May 1936 from the editorship of the *CLASSICAL WEEKLY* and the Secretary-Treasurership of The Classical Association of the Atlantic States, which he had held for almost thirty years, from the very beginning of the Association.

Of all his many activities, the publishing of the *CLASSICAL WEEKLY* was probably nearest his heart. When, during the fall meeting of the Association of Colleges and Secondary Schools of the Middle States and Maryland, in 1906, Dr. Holmes and his associates agreed to have the Latin Leaflet supplanted by a new periodical, Professor Knapp at once volunteered to assist Professor Lodge as managing editor. As Lodge gradually withdrew from the editorial work because of the pressure of his other duties, Knapp stepped into the breach, and for 24 years he, practically alone, bore the brunt of the editorial work.

It was no easy task, particularly for a man so conscientious as he always was. I dare say that the *CLASSICAL WEEKLY* printed not a single line which the editor had not read and pondered in the manuscript, for which he had not checked each individual reference and quotation, and to which he frequently added his own comment in the form of an appended note. In addition, he read personally the proof sheets and saw to the mailing of the copies to the subscribers. It is hard to reckon up the time alone which went to the discharge of these duties, not to mention the mental strain. I am convinced that even Knapp's gigantic strength was bound to crack under this burden and that his unfaltering devotion to his office has been a contributing cause to the final, fatal outcome.

The character of the *CLASSICAL WEEKLY*, as it developed during a quarter century, has been

largely determined by the editor's views. In several respects the paper occupied a niche of its own among the classical publications of this country and elsewhere. It opened its columns to every sort of article and gave its readers not merely summaries or popular presentations of new tendencies and discoveries, but published real research articles with the same hospitality which it extended to writings of a lighter character. Its announcements of articles of classical interest in non-classical papers supplemented well the work which the *American Journal of Philology* is doing for the strictly professional periodicals. Personal announcements, what one might call the gossip of the profession, were rigidly excluded, as were notices of association meetings, with the exception, of course, of the reports of the Classical Association of the Atlantic States, the owner of the *WEEKLY*, and the New York Classical Club, whose generous relinquishment of all compensation for the Latin Leaflet Knapp himself acknowledged in his review of the first twenty-five years of the paper. It was probably the same feeling of loyal gratitude for early support which broke the rule also for the meetings of the Philadelphia Classical Club, a society of unique character. Any one who ever enjoyed the privilege of being admitted to one of these will undoubtedly cherish its memory as one of his most precious treasures.

The *WEEKLY* was exceptional also in the breadth and the quality of its reviews. The editor never placed any limitations on the reviewer, either of extent or of tone. Their strict impartiality and the general competence of the reviewers made them one of the most valuable features.

It has seemed desirable to outline Knapp's editorial activity so extensively, because the *WEEKLY* had become in truth an image of the character of its editor. It is this, I take it, which the readers of the *CLASSICAL WEEKLY*, and par-

ticularly the younger members of the Classical Association, who naturally did not know Professor Knapp so well, would like to have placed before them. His physical likeness is shown in the accompanying portrait and to a physiognomist will reveal much of his character.

Without his background, Knapp is not easily understood and, indeed, he has often been misunderstood by those who knew him only in his later days. He was born 68 years ago (September 22, 1868), in what was then 'Upper New York', between Twenty-third and Thirty-fourth Streets, near the North River. From what he often told me, I have gathered that he came from a humble family and that his youth was dominated by hard and continuous struggles, in which only a fearless fighter might hope to survive. A devout, pious Episcopalian, he naturally entered, in 1883, Columbia College with its affiliation to that Church. For his Alma Mater he felt a love and loyalty, which formed one of his deepest characteristics. It is certainly a rare occurrence that a man should spend his whole life, through undergraduate and postgraduate years, and through the different steps of advancement in the teaching body, in the exclusive service of one institution.

Knapp was a Latinist of no mean accomplishments. To the great body of secondary school teachers he is known almost exclusively as a student of Vergil. His annotated edition of the first six books of the Aeneid, with selections from the other six books, is his best known publication and its merit is universally recognized. But few of those who use it have a clear conception of the unceasing study and reading which preceded its final form. Hardly anything ever written about Vergil can have escaped his search for information. Better yet, he brought his cool, clear criticism to bear on what he thus read, and this made his statements in the commentary so reliable.

However, Knapp was by no means a *homo unius libri*. The wide range of his interests is evidenced by the 519 items included in the Bibliography of Charles Knapp, 1893-1923. They embrace a wide circle, from early Latin literature to its latest documents. Nor was he by any means purely a philologist; he was as much interested in the 'realia' of Roman life as he was in the lexicography of the language and he had read and pondered much the philosophical writings of the Roman authors. As in everything he undertook, here also, his first concern was a clear understanding. His outlines of ancient works, some of which were published in the WEEKLY, are remarkable for their terseness and incisiveness.

What he thus gained for himself, he liberally shared with others. I am in no position to speak of Knapp as a teacher; I hope that his pupils will give utterance to their appreciation of his influence. But this much is clear even to an outsider: He took a deep personal interest in his students, whose work, particularly in the Graduate School, he directed, and he tried to impress on them what he had made the guiding star of his own work, the requirement of absolute thoroughness and of a sometimes almost exasperating care for clear expression and adequate form.

In all this, Knapp's life presumably differs little from that of other university teachers. What determined his interest during the later decades of his life, and what made him an outstanding figure in our circles, was his passionate faith in the value of the Classics as an indispensable factor in education. Here the qualities which his youth had developed came into the fullest and freest play. In the cause of the Classics he fought, fairly and valiantly, and he had little care where the chips might fly: Let them lie where they fall, was his motto.

It would certainly not be in the sense of our departed colleague, were this estimate of the man to degenerate into a mere eulogy. We who knew him well know that he often gave offense by his straightforward utterance, that cared little for polite amenities during a battle, in which, as he fully realized, the very existence of classical education is in jeopardy. He had formed his ideals, and for them he went into the arena, determined to do or die. But his friends also knew that beneath the gruffest exterior there was concealed a warm heart and a very sensitive nature, which felt deeply the attacks, and often the sneers, of his opponents. His sterling honesty made him accept without wincing the criticism of those of whose own honesty he was convinced, and he was always ready to make amends, when he saw that he had done, unwittingly, an injury to any one, high or low.

A man of Knapp's character could not go along with many of the innovations which he saw proposed as panaceas. Thus he earned, undeservedly, I claim, the sobriquet of a conservative. He was truly a conservative, in so far as he wished to retain what the experience of the past has proved to be valuable and in so far as he steadfastly refused to be lured by the slogans of the modern educationalist. He was unbending, where the defense of his principles was concerned, and he never hesitated to make his position clear in the most uncompromising terms. In that, I know, he had the sympathetic support of many. It was unfortunate that he lacked utterly the glibness with which many of the in-



J. A. Cuckcamp, Jr.

novators polished their proposals. It is to his credit that he refused to lower his colors, that he demanded of student and teacher the same thoroughness and the same intense work which, as he knew, is the price of all real achievement.

But he was not blind to the necessity of progress and change. It was he who led the large delegation of New York classicists to the memorable Princeton meeting, where the Classical League was formed and the Classical Investigation was set in motion. It is as much to his credit that he did not hesitate to state frankly his disagreement with its mode of procedure and that he foresaw that the consequences might prove a boomerang. There is today, probably, a growing number of people who realize that the mistaken zeal to prove the superiority of Latin teaching, and the exaggerated claims made for its benefits to the pupil, have rather accelerated than retarded the, let us hope temporary, decline of our cause. Knapp believed that the Hesiodic saying about the sweat which precedes success is as true today as it was nearly three thousand years ago. This faith, that through work alone we shall be saved, made him oppose also the latest efforts to devise ways of lightening the Latin labor and to 'simplify' the study of Latin.

These convictions explain to a large extent Knapp's management of the CLASSICAL WEEKLY. He believed—and indeed every investigation since 1895 has justified him—that the relatively poor success of teachers was caused largely by the insufficient preparation of the young people who entered the profession. He realized to the full that the attainment of a degree, even of the Ph.D., marks only a commencement and that incessant labor of self improvement is the prerequisite for successful teaching, and that enthusiasm, unsupported by knowledge, can only do harm. Therefore he admitted scholarly research to its columns, in the ever renewed, but often disappointed, hope that the teacher would be stimulated to work of his own in some phase of this inexhaustible field. For the same reason he encouraged the presentation of research at the annual meetings of the Association and insisted on a high standard for the presidential addresses. I shall be the last to deny that he was adamant in his position. Perhaps, by yielding an inch here and an inch there, he might have met greater indulgence for his views. But his character forbade that. If it is true that, as the Germans say, 'Alles verstehen heisst Alles verstehen', then even his bitterest adversaries may today bow their heads and confess that he waged a noble fight.

ERNST RIESS

LAST WORDS ON THE RISING OF COLD

In CW 28 (1934) 31-32, Mr. T. W. Valentine reports some interesting facts about 'temperature inversion', apropos of three passages from Epictetus and Aristotle which I had quoted in CW 26 (1933) 99-100. The phenomenon in question is, of course, one with which all people who live in a mountainous country like Greece must have been familiar. In particular the current of cold air which flows, almost like a stream of water, down gorges and canyons in the late afternoon and early evening hours, is something that pretty nearly everyone has experienced. Indeed, even in so flat a country as central Illinois, I have myself frequently noticed a marked lowering of temperature in a little swale or gully, especially in the fall and spring, towards sundown, even though the elevation involved may not be more than thirty feet.¹ But the impression made upon me, at least, by this phenomenon of temperature inversion on hill or mountain slopes, is rather that of a *downflow* of cold, particularly noticeable in the actual current of cool air that pours down and out of a gorge or gully, rather than of an actual *rising* of cold from within the earth, to which the passages from Epictetus and Aristotle specifically refer.

Now it is precisely this conception of 'cold affirmatively' (as Mr. Valentine so well phrases it) on the part of the Greeks, that is, of cold as rising up and out of something like the earth, which is the point at issue here. And the mere phenomenon of lower temperatures in the atmosphere on mountain slopes would not (to my mind, at least) quite so plausibly suggest that the earth itself was the source of this cold, because, of course, the atmosphere on the upper slopes is just about as much in contact with the earth as it is on the lower slopes. And despite the fact, as Mr. Valentine puts it, that 'cellars, caves, spring-waters and well-waters are relatively cool only in summer' (as observed already in the *Problemata* 23.34, [935a.27]: 'And yet the earth is warm in winter'), it must be borne in mind that the normal conditions of a country such as Greece, which has relatively little winter climate, must have been operative in the formation of folk-lore and linguistic expression. The earth, the ground, wells, caves, the grave, and the like, are quite generally regarded as

¹ Still more striking, perhaps, is the surprisingly warm temperature (as much sometimes as 80 degrees Fahrenheit) of the high altitude layer of the atmosphere, as set forth by Mr. E. O. Hulbert, of the Naval Research Laboratory, in an article in *The Physical Review* which has been conveniently summarized in *Science-Supplement* 80.9 (November 9, 1934).

under normal circumstances cool, or even cold, and one need merely refer to such common locutions in English as the 'cold earth', the 'cold grave' (so also in Greek; see Georg Kaibel: *Epigrammata Graeca* [Berlin, Reimer, 1878] 292 and note).

Some bearing on the general Greek feeling regarding the ordinary comparative temperature of earth may be gleaned from certain aspects of their confused thinking about the 'elements': earth, air, water, and fire, and the qualities: hot, cold, wet, and dry, and a few others. Anaximander posited but two elements, fire and earth (Plutarch, *Stromateis* 2; compare M. T. McClure: *The Early Philosophers of Greece* [New York, Appleton, 1935] 78), and in so doing very likely contrasted gas with solid, heat with cold. Anaximenes thought of cold as solidifying his original matter, that is, into water and earth; but heat as rarifying it, that is, into air and fire, (Plutarch, *De primo frigido* 7 [947 F]). Parmenides quite certainly contrasted heat with cold in his doctrine of the 'two elements hot and cold, as fire and earth' (Aristotle, *Metaphysics* 1 [986b 33-34]). Aristotle expressly says, *De partibus animalium* 1 (640b 9-10): 'The nature of fire is hot, and of the earth cold'; or again, *Meteorologica* 1 (340b 19-21), that at the center of the cosmos are found the 'heaviest and coldest elements, earth and water'. And that there were others of this opinion is clear from Plutarch, *De primo frigido* 9 (948d). So likewise Plutarch *ibid.* 19 (953E) asserts outright: 'At great depths the earth is, as it were, congealed and altogether ice; for there the cold inhabits unmixed with and untempered by any other substance, removed the greatest possible distance from the aether' (incidentally, no doubt, one of the sources for Dante's conception of the ninth circle of Hell as being the abode of eternal frost at the center of the earth); and again: 'If it be the nature of cold to congeal, then that which is coldest must be most congealed, that is to say, the earth; and that which is most cold must be that which is by nature and from the beginning of things cold; whence it follows that the earth is cold by nature and from the beginning

of things'; and finally he speaks of '... heat existing naturally in everything else but the earth'. Anaxagoras², also, contrasted earth, the mother or female principle, with the sun, the father or male principle (Aristotle, *De plantis* 1 [817a 27-8]), an idea which, as far at least as the earth is concerned, was extremely widespread in antiquity; and the contrast between the female principle, which is cold, and the male principle, which is warm, is one of the commonplaces of Greek elementary physics and medicine. Typical expressions of this notion appear in the *Problemata* 4 (879a 33): 'Man is dry and hot, but woman is cold and moist'; and the *De generatione animalium* 4 (775a 14-15): 'The female is naturally weaker and colder'.³ Similar examples could, no doubt, be readily multiplied,⁴ but these are sufficient to establish the existence of a wide-spread, even if not universally held, idea.

There are, of course, cases where earth is conceived of as dry in contrast with water, and as solid in contrast with air or fire; and water also is frequently enough regarded as typically cool, as well as wet; but these irregularities and inconsistencies were inherent in such vague general ideas. The point is that earth was normally felt to be characteristically either cold, dry, or hard, as the case might be, but never hot, as far as my knowledge goes.

It is true, of course, that 'Alaskan conditions of freezing of the subsoil are . . . unknown in Greece', and I should regret to suppose that anyone thought I had intended to imply that they were, for I have travelled extensively in both countries and am well aware of the general difference in climate; but I shall never forget the way I suffered from cold one night early in June, when, waiting for sunrise, I tried to sleep on the ground under the shelter of a large rock on the upper slopes of Parnassus, and was unable to do so because of the extreme cold of the earth, while the atmospheric temperature was comfortable enough. Similar experiences on the part of thousands of hunters, and shepherds, and woodcutters, in ancient Greece could scarcely have remained unknown to the rest of the population, even though they regularly lived at altitudes where there was seldom if ever any actual frost in the ground.

The fact that in the *Problemata* 23.34 the assertion is made that 'cold comes up out of the

² Compare H. Diels-W. Kranz, *Die Fragmente der Vorsokratiker*³, (Berlin, Weidmann, 1935) vol. 2, p. 32, 1ff. The conception was congenial to Anaxagoras, who elsewhere says (frg. 15): 'The dense, the moist, the cold, and the dark gathered here, where they now are' (or, if one accepts the common but unnecessary supplement, $\eta \gamma \eta$, 'where the earth now is') 'but the thin, the hot, the dry, <and the bright' (added by Schorn)>' passed outwards toward the aether'; and much the same idea is contained in the summary from Hippolytus 1.8.2 (*Doxographi Graeci* 561.27=Diels-Kranz, 2.16.5ff.).

³ The curious will find a somewhat amusing dispute on this theory in Macrobius, *Sat.* 7.7.1-12.

⁴ As for example, in Plutarch, *Aetia physica* 7(914B), where he argues that the sea must contain some heat, 'since it is transparent and does not freeze up, although earthlike and heavy'.

ground',⁵ and that Epictetus 4.8.39 says: 'You are already frost bitten at your root below, but your upper parts are still flourishing a little longer', pretty clearly suggests, to my way of thinking, at all events, that the inference here expressed was based upon actual observation of the normal coolness of earth and the things that issue therefrom, even though there are conditions of temperature, but those relatively rare in Greece, when the earth and its contents may actually be warmer than the atmosphere.⁶

W. A. OLDFATHER

University of Illinois

REVIEWS

Platon, Bildniss und Nachweise. By Robert Boehringer; pp. 32, 92 plates in linen folder. Breslau: Ferdinand Hirt, 1935. 18.50M.

The portrait of Plato is one of the most important from antiquity not only because of the importance of the philosopher, but also because in this rare case the author of the portrait as well as the portrayed personality is known to us. We have known of this portrait of Plato by Silanion since 1886, when Helbig (*Jahrbuch des Deutschen Archäologischen Instituts* 1 (1886) 71ff., pl. VI published the term from the

⁵ Apropos of the latter part of this passage (τὰ φύκη... λανθάνει εἰσδύμενα) my good friend, the late F. C. Babbitt, makes by letter the happy conjecture of ἐκδύμενα, 'slip out', for 'slip in' ('Slip into what?' one naturally asks). In Greek uncials hardly any two words are more likely to be confused than just these two prepositions εἰς and ἐκ.

⁶ A close parallel to the passages quoted from Epictetus and the *Problemata* is afforded by Macrobius, *Sat.* 7. 8. 9-11 which deserves to be quoted in full: '9. Caecina subiecit "dum de calore loquimur, admoneor rei, quam semper quaesitu dignam putaui, cur in Aegypto, quae regionum aliarum calidissima est, uinum non calida sed paene dixerim frigida uirtute nascatur?" 10. ad hoc Disarius "usu tibi Albine compertum est, aquas, quae uel de altis puteis uel de fontibus hauriuntur, fumare hieme, aestate frigescere. quod fit non alia de causa, nisi quod aere qui nobis circumfusus est propter temporis rationem calente frigus in terrarum ima demergitur et aquas inficit, quarum in imo est scaturigo, et contra, cum aer hiemem praefert, calor in inferiora demergens aquis in imo nascentibus dat uaporem. 11. quod ergo ubique alternatur uarietate temporis, hoc in Aegypto semper est, cuius aer semper est in calore. frigus enim ima petens uitium radicibus inuoluitur et talem dat qualitatem suco inde nascenti. ideo regionis calidae uina calore caruerunt."'

The particular points to be noted here are (1) that when the air is warm (as it is most of the year in Greece) cold was supposed to be driven by it into the ground; and (2) such cold in the earth was conceived of as doing damage to the roots of vines (quite as in Epictetus).

Castellani collection (no. 300) in Berlin with the inscription ΠΛΑΤΩΝ (compare Bernoulli, *Griechische Ikonographie* 2.18 ff., pl. IV-VI; Arndt-Bruckmann, *Griechische und Römische Porträts* 776-778 and pl. 5). The number of known replicas grew quickly, so that when Eduard Schmidt discussed the sculptor, Silanion, in two papers in the *Archäologischen Jahrbuch* 47 (1932) 246 ff., figs. 1-9, and 49 (1934) 180 ff., figs. 1-3, he could base his appreciation of Silanion's best known work on fourteen replicas.

Despite the fact that this is a dated portrait of about 370 B.C. which ought to be a cornerstone of our knowledge for the much discussed history of the art of the fourth century B.C., the importance of the portrait was not recognized by archeological scholars; neither were the philological nor philosophical scholars impressed by the contemporary, authentic portrait of the greatest writer and thinker of ancient literature. The reason for this is on the one hand the objective fact that most of the known replicas were of second rate workmanship, and on the other hand the subjective fact that classical scholars expected a more brilliant and spiritual portrait. Wilamowitz (Platon I 702 ff.) was of the opinion that this could not be the portrait by Silanion. When a Hellenistic variation of the portrait with a more emotional expression was found in Holkham Hall, Poulsen (*A New Portrait of Plato*, in *Journal of Hellenic Studies* 40 [1920] 193 ff., fig. 2, Pl. VIII) thought that this passionate and noble portrait, so full of spiritual emotion, gave the real style of Silanion. He derived the well known portrait of which we possess many replicas from a sepulchral portrait giving the materialistic, not the spiritual and intellectual Plato. Pfuhl (*Anfänge griech. Bildniskunst* [1927] 29 and *Jahrbuch des Instituts* 45 [1930] 49) has seen that the Holkham head is but a Hellenistic remodelling of the same head by Silanion, as are all the other copies. Eduard Schmidt (*loc. cit.* 47. 252 ff.) incorrectly considers it as the best replica.

This and other problems related to the portrait of Plato by Silanion can be solved by studying the 92 plates which Boehringer here publishes in model form of the 16 replicas known to us. The less important copies were published in 3-5 views, while the more important ones have been given 6-9 plates. The most important replica is on 15 plates! It was discovered by Boehringer himself, and is in private possession, probably of the author (pl. 78-92). One of the photographs has already been published by the same author (*Das Antlitz des Genius Platon*, 1935). Of the front view alone there are three different reproductions in different lights; there are also four profile

views, five three-quarter views, one picture taken from behind, one from above and one from below. The last unusual view is repeated also for the good replica in the Cambridge Fitzwilliam Museum (pl. 40-48); the view from above for the same, and for another good copy in Aix (pl. 33-39). If we glance through the plates, we note that the impression of dullness and uninteresting dryness which has alienated scholars until now, is less apparent. We see a powerful mind in a powerful body, a thinker, disappointed by the experience of a long life, restrained and critical in the face of a world which he had tried in vain to reform according to his divine ideas. All this is rendered with the noble and restricted forms of the pure classical art of the first half of the fourth century.

The short text gives us a good appreciation of this portrait in scarcely more than a page. The remaining pages deal with the judgments on the portrait from Helbig to Eduard Schmidt (7-12) and with a list of replicas, a critical commentary and bibliographical references (14-29).

It is to be regretted that Boehringer has not taken into consideration the two types of statues of Plato which we know: the seated statuette now lost and only known in casts (Lippold, *Porträtstatuen* 55, fig. 7; Ed. Schmidt, *Archäologisches Jahrbuch* 47 (1932) 255 ff., figs. 10-12; Hekler, *Praktika* [1934] 80 ff.), and the standing statue in the Serapeum in Memphis (U. Wilcken, *Archäologisches Jahrbuch* 32 (1917) 166-7, fig. 7).

MARGARETE BIEBER

Columbia University

An Economic Survey of Ancient Rome. Edited by Tenney Frank. Volume I. **Rome and Italy of the Republic.** By Tenney Frank; pp. xiv, 541. Baltimore: Johns Hopkins Press. 1933. \$3.00

This is the first of a proposed four volume work which undertakes to assemble the sources for an economic history of Rome, embracing both Italy and the provinces to the middle of the fourth century A.D. The work is under the general supervision of Professor Frank in coöperation with a group of other scholars. Its primary aim, as stated by the editor in his preface, is 'to present the sources (literary, epigraphical, papyrological) and to give due attention to the economic meaning of the archaeological evidence'.

This first volume by Professor Frank presents the sources for Rome and Italy during the Republic. Though the limits of space prevented the printing of all relevant passages, full references are given for those omitted, and the editor has thereby avoided cluttering his pages by a careful

sifting out of repetitious passages and those that he deemed unreliable.

The Greek or Latin text is regularly accompanied by a standard English translation (usually from the Loeb series) for the benefit of economists and other non-classically trained readers. By using standard translations instead of his own, the editor has deliberately avoided the danger of reading into the passages his own economic interpretations.

The purpose, as stated, is to avoid theorizing, and 'the tendency for a specialist to interpret history in the light of his own interests'. The sources are to speak for themselves, leaving the interpretation to the individual student. Only the more obscure or controversial passages are explained. The relevant passages and facts on each topic, however, are assembled in their proper relation with necessary comments so as to bring out their historic significance as to economic conditions. If this organization and comment and the sifting of the material detract at all from the aim of complete objectivity, the slight loss is fully compensated for by a more usable and illuminating reference work.

The volume is admirable for its clarity, rational organization, and conservative balance. A concise critical introduction on early Rome before the Gallic invasion of 387 B.C. is followed by five chapters divided as follows: Rome to the Punic Wars, the Punic War period, the Eastern Wars, the Gracchan Period, and the period from Sulla to Augustus. Under each period, in so far as the sources permit, are sections on agriculture and the agrarian problem, industry, commerce, piracy, coinage and the precious metals, banking, public finance and taxation, the census, colonization, the Roman area in Italy, labor and wages, prices and the cost of living, public works and building, military and naval expenses and losses, private wealth, slaves and slavery, mining, sumptuary laws, the grain supply, public charity, economic and social legislation, and investments in the provinces. About one fourth of the book is devoted to public finance.

The economist who is, at the same time, not a specialist in Roman history, will be disappointed at the comparatively limited amount of really specific and strictly reliable data on economic matters, even on the larger subjects of agriculture, industry, trade, and public finance. Ancient writers too commonly present only broad generalizations, leaving specific details to the imagination. As the editor is careful to state, therefore, one is faced largely with probabilities and problematical material rather than with truly scientific statistics of a modern type.

Despite the aim of objectivity, the editor's

somewhat conservative opinions inevitably crop out on such mooted points as the policy of the Roman government in securing trade monopoly of certain products, or in encouraging Roman commercial expansion, and the problem of the early coinage of Rome before the close of the Punic Wars. On the latter point, though he leaves the question open, he perhaps scarcely gives the work of the numismatists sufficient consideration. The lack of consistent form in giving data on weights and measures and equating them in modern terms is likely to confuse the reader. An evident error is the equating of 400 talents with \$2,400,000 on page 389.

The value of a work such as this to the student would be much increased by a system of cross-references. As to bibliography, Professor Frank has chosen 'a middle course', appending a carefully selected classified list of more recent works in the field, including valuable archaeological material. The limits of space prevented the inclusion of the multitude of important archaeological articles, for which omission the editor makes due apology in his preface. A valuable phase of the work, however, is the weaving in of interpretative relevant archaeological material throughout.

To undertake such an arduous task required exceptional courage and patience, and Professor Frank has brought to it rare judgment and accurate scholarship. The volume is not only an indispensable work of reference for both ancient historians and economists, but it also opens to the general reader a whole economic world whose problems were as real and vital as our own.

A second volume of the series has recently appeared on Roman Egypt by A. C. Johnson, which is more largely a source-book of documents with little comment. It seems to have kept up the high standard set by Professor Frank. These two volumes, as well as the reputation of the other contributors, warrant our anticipating with keen interest the appearance of the remainder of this long needed work.

A. A. TREVER

Lawrence College

Dedalica. A Study of Dorian Plastic Art in the Seventh Century B.C. By R. J. H. Jenkins; pp. xv, 93, frontispiece and 11 plates comprising 82 figures. Cambridge: University Press, 1936. \$2.75.

Handbooks of Greek sculpture issued prior to the third decade of the present century began, as a matter of course, with the year 600 B.C. The opening phase of the art was illustrated with figures that were archaic rather than primitive, and the authors were obliged to seek the origin

and development of sculpture solely in meager literary notices.

We are better off now. The past decade has been characterized not so much by important discoveries in the field of early Greek sculpture as by the undertaking by scholars of a more acute examination of its existing, and in many cases long-known, remains and a ransacking of obscure corners of museums for works that had been hitherto tagged, somewhat vaguely, as 'early' or 'primitive'. The result of this intensive study has borne fruit in numerous articles and in the publication of such works as Valentin Müller's *Frühe Plastik in Griechenland und Vorderasien* (Augsburg: Filser, 1929), Humfry Payne's *Necrocorinthia* (Oxford: Clarendon Press, 1931), Hans Schrader's *Archaische griechische Plastik* (Breslau: Hirt, 1932), and Alois Gotsmich's *Probleme der frühgriechischen Plastik* (Prague: Czerny, 1935).

In *Dedalica* Jenkins discusses a certain phase of Greek plastic art which is known, somewhat arbitrarily, as the Dedalic. This coincides, roughly, with the seventh century B.C. It is marked by a departure from the earlier Geometric style with its strong primitive individualism and attempted naturalism and the acceptance of a strictly conventional and 'formularized' scheme of production. The reason for this change of front Jenkins has done no more to explain than to observe (14): 'the Dedalic head is an Idea: the intellectual has succeeded to the unintellectual, the formula to the naturalistic'. The centers of the new development are Crete, Rhodes, Sparta, and Corinth (or rather, Corinth plus the adjacent site of Perachora where the northern finds have been particularly numerous). In these places the population appears to have been predominantly Doric. But the ethnology of the Greek people is still largely unexplained. Hence we are left with the problem on our hands whether the Dedalic productions are the offspring of Dorian 'intellectual' expression or whether we are to seek at some other source the explanation for their occurrence. It is possible, of course, to point to analogies, though hardly to exact parallels, among other peoples and in other ages.

However this may be, Jenkins' chief undertaking is that of classifying the Dedalic figures chronologically. In most instances he chooses, or is obliged, to deal with the head alone, and these heads he has subjected to a minute examination. Most of them are terracottas and, naturally, of small size. Belief in the existence of monumental sculpture in the Geometric Age is entertained by Buschor, Müller, and Gotsmich. But no large statue of undoubted Greek origin has

yet come to light that can be dated much, if at all, before the middle of the sixth century B.C. The typical Dedalic head is regularly conceived as strictly frontal—more, indeed, of a face than a head. In other words, the artist has little concern for three-dimensional modelling. The head is long, narrow, and triangular and provided with a wig which is divided either horizontally or vertically. In view of the insistence on the frontal principle, the ears are usually lacking, particularly in the earlier phases. The persistence of this stylization throughout the Dedalic period is of definite assistance to the student who attempts to arrange the heads chronologically, for its continuous occurrence leaves him free to observe the small changes in the direction of naturalism—a process that seems to constitute the history of Dedalic development.

I use the word 'seems' advisedly. Unfortunately, external evidence for the dating of the pieces is almost entirely lacking, and there is just a chance that Jenkins, for all his keen observation and the meticulous care of his typological study, may conceivably have erected something in the nature of a house of cards that future discoveries may, in considerable measure, demolish. The method is sound beyond question, but the archaeological world has experienced more than one unpleasant shock in matters long regarded as permanently established. But Jenkins' essay was, none the less, well worth making; he has made a valuable contribution to our knowledge of a difficult period; and all students of early Greek sculpture will sincerely hope that his results will successfully sustain the test of time.

A. D. FRASER

University of Virginia

The Augustan Principate in Theory and Practice During the Julio-Claudian Period. By Mason Hammond; pp. x, 341. Cambridge, Massachusetts: Harvard University Press, 1933. \$3.50.

Hammond's thesis may be stated in the following form: 1. Augustus restored the Republic. 2. Augustus sincerely desired to preserve the *res publica restituta*. 3. Therefore, the profound divergences under Augustus of actual practice from constitutional theory were not due to wilful abuse of power by Augustus but to forces beyond his control; Augustus was driven towards autocracy by the inadequacy of the Senate.

The first premise is unassailable (yet hardly novel, for it was elaborated by Eduard Meyer, Reitzenstein, Schulz, and Beseler), but it re-

quires more explicit qualification than Hammond has accorded it. The government established by Augustus in 27 B.C., when he voluntarily relinquished his emergency powers, was not a diarchy, nor a military tyranny, nor a constitutional monarchy; but neither was it the impracticable pre-civil war Republic. Augustus restored only the essential symbols—theoretical supremacy of the Senate, republican magistracies, popular assemblies—of the republican constitution which public opinion, as expressed in the death of Caesar and the national reaction against Antony, had demanded. But, having thus provided for constitutional continuity, he established himself as *de facto* head of the Roman Empire (within the framework of republican forms, as agent for the Senate) by uniting in his person (the *princeps*) the proconsular *imperium* and the *tribunicia potestas*.

But what of the historical validity and relevance of the second premise? Is it within the province of the historian to venture to determine the motives of historical characters apart from their overt acts? Upon what evidence is it possible to decide whether Augustus was forced by circumstances to extend the powers of the *princeps* or whether he was a diplomatic hypocrite, who, believing in 'the inevitability of gradualness' (the Augustan version of this Fabian maxim was *σπουδὴ βραδείας*), planned and created an autocracy under the mantle of the 'Restored Republic'? Using the shoe-horn of rationalization to fit the 'evidence' to his theory, Hammond throughout assumes, never proves, the sincerity of Augustus. Nor does he for a moment consider the possibility that Augustus may have deliberately created an unstable situation which, without compromising his official sincerity, would lead inevitably to autocracy.

Hence, the distinction which Hammond makes between theory and practice falls down. The theory of the principate was dynamic, not static; and it is futile to separate theory from practice where theory must be developed from a study of practice. At the death of Augustus in 14 A.D. the essential symbols of the Republic existed no less than in 27 B.C., but during his reign Augustus had consolidated in the hands of the *princeps* most of the executive, judicial, and administrative functions of the state. The republican constitution was flexible enough to permit this development. But was Tacitus altogether biased when he complained, *Quotus quisque reliquus qui rem publicam vidisset?*

MEYER REINHOLD

Brooklyn, New York

Neo-Babylonian Business and Administrative Documents. By Ellen Whitely Moore; pp. xv, 396. Ann Arbor: University of Michigan Press, 1935. \$4.00.

'This volume', succinctly states the author in her Preface, 'contains a transliteration and a translation of tablets belonging to the Louvre Collection which have been copied and published by G. Conteneau in Volumes XII and XIII of *Textes cunéiformes*, Musée du Louvre, Département des Antiquités Orientales, under the title *Contrats néo-babyloniens*. The translation was first made for the files of the Assyrian dictionary of the Oriental Institute at Chicago, and is now being published with the consent of the Institute.

The volume contains business and legal tablets of the most diverse kinds: records of deliveries and sales of liquor, cattle, grain, precious metals, slaves, etc.; statements of indebtedness to individuals and temples; judgments for theft and damage; division of land and personal property; transfers of dowry, assignments of rent and many other transactions. The tablets have been carefully and literally translated, and the translations have been supplemented with brief and helpful notes when necessary. The indices of personal and place names add greatly to the usefulness of the work.

At first sight few collections of source material might seem more unpromising to the ancient historian or philologist than such a one as this, but a little reflection and even a superficial reading of its contents makes clear its interest for the student of ancient near-eastern history, topography, chronology, metrology and even religion, as well as its obvious importance for the specialist in legal and economic history. These varied tablets which extend in time from the reign of Nebuchadnezzar to those of the middle Seleucids are a substantial addition to the material which has been significantly rounded into a comparative study of ancient law and economics by scholars like San Nicoló, Koshaker, Cuq and others. The study of cuneiform law is the foundation of what Wenger has conveniently labeled *Antike Rechtsgeschichte*, not merely because of the mass of tablets discovered but also in part because of the influence exerted by Babylonian legal and economic institutions on those of Syria, Palestine, Asia Minor and Persia, and, it seems, indirectly on those of the Mediterranean countries, where future research may detect their traces in the civil and commercial law of Hellenistic centers and possibly of Rome.

RALPH MARCUS

Jewish Institute of Religion
and Columbia University

Studies in the Platonic Epistles: With a Translation and Notes. By Glenn R. Morrow; pp. 234. (Illinois Studies in Language and Literature, Vol. XVIII, Nos. 3-4) Urbana: University of Illinois, 1935. \$3.00

Morrow has made a thoroughly sound and in many respects extremely valuable contribution toward the solution of the problems which inhere in the Platonic Epistles. His book falls into two distinct parts. A translation of the thirteen Epistles with not very numerous notes follows a series of essays on the various historical and critical problems. Naturally the vexed question of authenticity first engages the author's attention. After analyzing the problem generally, he turns to Epistle 7, the authenticity of which he proceeds convincingly to establish. His most striking contribution in this connection lies in his method of discrediting those critics who would reject this Epistle, among others, because it contains material discrepant with certain items in the historical tradition. Morrow simply and sensibly asks whether it is not possible that in these instances the Epistle may be accurate and the historical tradition erroneous. He then analyzes the sources of Plutarch, Nepos and Diodorus whence the critics derive their 'tradition,' and summarizes his results in a convenient diagram (41). Morrow thus accounts in the main for the discrepancies, and indicates how Epistle 7 functioned in moulding the tradition,—in short, eliminates disagreement with the tradition in the case of Epistle 7 as an argument for its spuriousness.

Having concluded that beyond any reasonable doubt Epistle 7 is the genuine work of Plato, Morrow has equipped himself with a touchstone with which to approach the criticism of the other Epistles. He writes separate essays on 8, 3, 13, and 2 in that order, and maintains that, with the exception of 2, they are genuine. His arguments in favor of 3 and 13 do not seem as valid as those which he has submitted for 7 and 8. His opinions on the remaining Epistles are scattered through the several essays and in the notes to the translation, where he holds 4, 6, and 10 to be authentic while rejecting with varying degrees of vehemence 1, 5, 9, 11, and 12. Also among the essays Morrow has reprinted from *The Philosophical Review* 38 (1929) 326-349 the major part of his article on the theory of knowledge in Epistle 7 which capably refutes Ritter's position that the passage on knowledge is an interpolation. Morrow clearly indicates the essential agreement of this epistemological theory with Plato's attitude on the problem in the Dialogues. In the remaining essays the author deals with the political aspects of the Epistles both from

the theoretical and practical point of view. His purpose is to show that Plato and his associates in the Academy were not merely theorists of government but also ready and eager to participate in its manifold practical problems.

Especial attention should be given to Morrow's argument for the rejection of Epistle 2. He has skilfully shown that the author of 2 has misinterpreted the doctrine of 7. 341, where Plato insists that it is impossible to entrust to the inadequacies of words the ultimate principles of his thought, which can only be apprehended in the last analysis mystically. The author of 2 takes this to mean some sort of esotericism, and obviously understands that Plato did not commit himself to writing on these matters because anything in writing sooner or later leaks out. Anyone can recognize the un-Platonic ring of this latter notion, whereas the doctrine of 7. 341 is to all intents and purposes that of Republic 6. If Epistle 7 is genuine, there is no alternative but to reject 2. I have dealt with this point specifically since L. A. Post in a review of Morrow's book, in *The Philosophical Review* (1936) 411-412, expresses the hope that further study of Epistle 2 will convince Morrow of its genuineness. No amount of study could remove the radical disagreement between 7 and 2 in regard to one of the most central and characteristic positions of Plato.

The translation in the main seems to be effective. The book as a whole might have achieved a greater unity had there been some sort of concluding or summarizing section to pull together certain of the loose threads the existence of which the present scheme of organization rendered inevitable. Saving this defect, one can unhesitatingly say that Morrow has offered a book which no student of Plato or Platonism can afford to overlook.

WHITNEY J. OATES

Princeton University

CLASSICAL NEWS

Professor Ernst E. Herzfeld of the Institute for Advanced Study, Princeton, is also lecturer on Fine Arts in New York University.

Professor Werner Jaeger, formerly of the University of Berlin, assumes this year his new duties at the University of Chicago. He will also deliver the Gifford lectures at the University of St. Andrews, Scotland.

Professor L. R. Shero of Swarthmore College is spending the current academic year in Greece, as visiting professor in the American School of Classical Studies at Athens.

Promotions: Hunter College, E. Adelaide Hahn to be professor and head of the department of

Latin and Greek as successor to Ernst Riess, retired; *New York University*, Ernest L. Hettich and Floyd A. Spencer to be associate professors of Classics; *University of Pittsburgh*, James Stinchcomb to be chairman of the department of Latin.

Appointments: Donald F. Brown as instructor of Latin in the Fountain Valley School, Colorado Springs; James H. Oliver as professor of Ancient History at Barnard College, Columbia University.

Evan Taylor Sage, Professor of Latin at the University of Pittsburgh, died May 30, 1936 in St. Louis following an operation. Professor Sage was a native of Nebraska and a graduate of the University of Nebraska. His graduate study was done at the University of Chicago. After several years of teaching at colleges in Wisconsin, Washington, Idaho, and Colorado, he became a member of the Faculty of the University of Pittsburgh in 1913. He was best known for his work on the text of Petronius. Just before his death he completed a translation of Livy for the Loeb Classical Library. For sixteen years he was a member of the editorial staff and a frequent contributor to *The Classical Weekly*.

RECENT PUBLICATIONS

General

Pauly-Wissowa—*Real-Encyclopädie der classischen Altertumswissenschaft*, Neue Bearb. begonnen von George Wissowa, unter Mitw. zahlr. Fachgenossen hrsg. von Wilhelm Kroll. (Bd. 17.1) Halbbd. 33; 1272 columns (Nereiden bis Numantia). Stuttgart: Metzler, 1936. bound 40M.

Ancient Authors

Cicero. Gnauk, Rudolf—*Die Bedeutung des Marius und Cato major für Cicero*; pp. 104. Berlin: Ebering, 1935.

Euripides—*The Bacchae*. Translated by F. A. Evelyn. London: Heath, 1936. 1s.6d.

Horace. *The Complete Works of Horace*, edited, with an introduction, by Casper J. Kraemer, Jr.; pp. xii, 412. New York: Modern Library, 1936. \$.95
A new selection of translations by many hands; Satires and *Ars Poetica* in prose, the rest in verse. Attractively printed.

Harms, Elsbeth—*Horaz in seinen Beziehungen zu Pindar*; pp. 61. Marburg: Bauer, 1935. (Dissertation).

Lucretius on Life and Death. Tr. by W. H. Mallock; pp. 54, ill. Chicago: Black Cat Press, 1936. \$3.50

Orosius—*Seven Books of History against the Pagans; the Apology of Paulus Orosius*. Tr. and ed. by Irving Woodworth Raymond; pp. 445. New York: Columbia University Press, 1936. (Records of Civilization No. 26) \$4.50

Rutilius Claudius Namatianus *de reditu suo*. By Paul Van de Woestijne; pp. 104. Paris: Leroux, 1936. 25 fr.

Tacitus—*Libri qui supersunt*. Recogn. Carolus Halm. T. 2 fasc. 2 (Germania, Agricola, Dialogus de oratoribus) 6th ed. by E. Koestermann. Leipzig: Teubner, 1936. (Teubner text)

Philology. Grammar. Metrics

Atkinson, B. F. C.—The Greek Language, 2nd ed. revised; pp. 364. London: Faber, 1936. 12s.6d.

Klaus, Karl—Die Adjektiva bei Menander (a to d); pp. xvi, 51. Leipzig: Harrassowitz, 1936. (Dissertation)

A partial printing; the rest of the alphabet apparently will appear in due course.

Tsirimbas, Basilios—Die Stellung der Sophistik zur Poesie im 5 und 4 Jahrhundert bis zu Isokrates; pp. vii, 77. Speyer am Rhein: Pilger-Druckerei, 1936. (Dissertation)

Tsirimbas, Dimitrios—Sprichwörter und sprichwörtliche Redensarten bei den Epistolographen der zweiten Sophistik: Alkiphron—Cl. Aelianus; pp. viii, 96. Speyer am Rhein: Pilger-Druckerei, 1935. (Dissertation)

History. Social Studies

Buckland, W. W. and A. D. McNair—Roman Law and Common Law; a Comparison in Outline; pp. 373. Cambridge University Press, 1936. 15s.

Filmer, Henry—The Pageant of Persia; a record of travel by motor in Persia, with an account of its ancient and modern ways, pp. 422, 1 map, ill. Indianapolis: Bobbs-Merrill, 1936. \$4.00

Hertzler, Joyce O.—The Social Thought of the Ancient Civilizations; pp. xiv, 409. New York: McGraw-Hill Book Co., 1936. \$4.00

Analysis of the ancient thought of the pre-Greek peoples (Egyptians, Babylonians, Assyrians, Hittites, Persians, Indians and Hebrews). Extensive selections from the ancient literature.

Labib, Pahor Cladios—Die Herrschaft der Hyksos in Ägypten und ihr Sturz; pp. 43, 8 plates. Glückstadt, Hamburg, New York: Augustin, 1936. (Dissertation)

Meek, Theophile James—Hebrew Origins; pp. 229. New York: Harper, 1936. (The Haskell Lectures for 1933-34, the Graduate School of Theology, Oberlin College) \$2.00

Minkin, Jacob S.—Herod: a biography; pp. 277. New York: Macmillan, 1936. \$2.50

Schwartz, Eduard—Kaiser Constantin und die christliche Kirche; pp. viii, 160. 2nd ed. Leipzig and Berlin: Teubner, 1935. 6M.

Weber, Wilhelm—Principes: Studien zur Geschichte d. Augustus, Bd. 1; pp. vii, 240. Stuttgart and Berlin: Kohlhammer, 1936. 24M.

Art. Archaeology

Allen, Thomas George—Egyptian Stelae in the Field Museum of Natural History; pp. 122, ill. Chicago: Field Museum, 1936. (Field Museum Publication 359; anthropological series, vol. 24, no. 1) paper \$1.50

Carrington, R. C.—Pompeii; pp. 209, 24 plates. Oxford: Clarendon Press, 1936. 10s.6d.

Kukahn, Erich—Der griechische Helm: 1. Frühgeschichte, 2. Formgeschichte des korinthischen Helmes; pp. vi, 108, 8 plates. Marburg: Bauer, 1935 (Dissertation)

Lorenz, E. G. Erich—Schatzgräber in Asien. Mit Hacke u. Schaufel durch den Schutt d. Jahrtausende; pp. 93, 20 plates. 2nd edition. Stuttgart: Franckh, 1936. 2.60M.

Schmitz, Hermann—Das Möbelwerk. Die Möbelformen vom Altertum bis zur Mitte d. 19. Jahrhunderts; pp. lxxi, 320, ill. (683). 3rd edition. Berlin: E. Wasmuth, 1936. Bd. 30M.

Epigraphy. Papyrology. Numismatics

Unione Accademica Nazionale—Inscriptiones Italiae, Vol. x, Regione x, Fasc. III: Istria settentrionale. Rome: Libreria dello Stato, 1936. 80L.

Wilcken, Ulrich (ed.)—Die Bremer Papyri; pp. 178, 1 plate. Berlin: de Gruyter (Preussische Akademie der Wissenschaften, phil.-hist. klasse, Jahrgang 1936, nr. 2) 11.50M.

Philosophy. Religion. Science

Atomisti (Gli), Frammenti e Testimonianze, traduzione e note di Vittorio Enzo Alfieri; pp. xviii, 410. Bari: Laterza, 1935. 40L.

Barton, George A.—The Apostolic Age and the New Testament; pp. 157. Oxford University Press, 1936. (Bohlen lecture) 7s.

Elorduy, Eleuterio—Die Sozialphilosophie der Stoa; pp. xii, 268. Leipzig: Dieterich. (Philologus, suppl. bd. 28, heft, 3, 1935) (Dissertation)

Frangoulis, Johannes D.—Der Begriff des Geistes bei Clemens Alexandrinus; pp. vii, 27. Leipzig: Noske, 1936. (Extract from dissertation)

Voigt, Karl—Staat und Kirche von Konstantin dem Grossen bis zum Ende der Karolingerzeit; pp. x, 460. Stuttgart: Kohlhammer, 1936. 18M.

Textbooks

Cicero: De Divinatione, edited by E. E. Kellett; pp. 177. Cambridge: at The University Press, New York: The Macmillan Company. \$0.90

Short selections with adequate notes for elementary students.

Marchant, E. C.—A New Latin Reader: 100 Short Passages from Latin Authors; pp. 141. London: Bell, 1936. 2s.

Perkins, Clarence—Ancient History; pp. xv, 622, ill. New York: Harper, 1936. \$3.50

Reading text for college students, skillfully condensed. Covers the whole period from prehistoric to the barbarian invasions.

Perry, Edward Delavan—A Sanskrit Primer; pp. xii, 230. Columbia University Press, 1936. \$3.25

A re-issue of a work that has been standard for fifty years. "The book has been carefully revised to remove all still remaining errors."

Pliny the Younger. The Letters of Pliny the Younger, selected and edited by Helen H. Tanzer, together with a companion to Pliny's letters; pp. xxii, 292, ill. New York: G. E. Stechert, 1936. \$2.50

The better-known selections. Well-printed in large clear type. Illustrations relevant and informative. The "Companion" is good. Grammatical notes scanty.

Rogers, Robert S., Kenneth Scott and Margaret Ward—Caesar Augustus; pp. xii, 119, ill. New York: Heath, 1936. \$1.20

Ingenious collection of outside reading for elementary students. Notes and vocabulary.

Scott, Harry Fletcher and Annabel Horn—Latin Book One; pp. 448, ill. Chicago: Scott, Foresman and Co., 1936. \$1.40

One of the Language, Literature and Life Series. Stresses social values. Good illustrations.

Vincent, C. J.—A First Latin Reader; pp. 96, ill. Oxford University Press, 1936. \$0.50

Short historical selections with exercises.

Miscellaneous

Blake, Gladys—The Fortunate Shipwreck; pp. x, 256. D. Appleton-Century Co., 1936. \$2.00

A novel concerning the supposed children of Caesarion, son of Cleopatra and Caesar.

Kaepfel, Carl—Off the Beaten Track in the Classics. Oxford University Press, 1936. 6s.